

Couplets on coins of kings after the time of Jahángír—By CHAS.*

J. RODGERS.

The custom inaugurated by Akbar and continued by Jahángír of striking couplets on coins was kept up by succeeding kings, but not to so large an extent as by Jahángír. When Sháhjahán had built new Dehlí or Sháhjahánábád, he seems to have moved his mint into the new city. Coins of his early years, struck in Dehlí, have simply *دهلي* on them, but after the new city was built we have this couplet on mohurs and rupees :—

سكۀ شاه جهان آباد رايچ در جهان
جاودان بادا بنام ثاني صاحبقران

i. e., “May the coin of Sháh-i-Jahán-ábád be ever current in the world, by the name of the second Sáhīb-qirán.”

This couplet I take from a rupee of mine struck in 1065 A. H., the 28th of Sháhjahán’s reign. In Marsden a mohur is given on Pl. XLII, No. DCCCLXXIV, but the word *جاودان* is spelt *حوال*. As the coin seems from the drawing to have been in good order, I cannot account for this. My coin has all the dots required.

In the “Proceedings” of the Asiatic Society of Bengal for January 1883 is given a figure of a 200 mohur piece of Sháhjahán’s. On the obverse of this was a *rubái* or quatrain which is not exactly a couplet and so does not belong to this paper.

Aurangzíb ’Alamgír had on most of his rupees the following couplet :—

سكۀ زد در جهان چو بدر منير
شاه اورنگ زيب عالم گير

i. e., “The emperor Aurangzíb ’Alamgír struck coins in the world like the bright full-moon.”

On his mohurs and on rupees of the Akbarnagar and Zafarábád mints *بدر* was changed to *مهتر* thus :—

سكۀ زد در جهان چو مهتر منير
شاه اورنگ زيب عالم گير

i. e., “The emperor Aurangzíb ’Alamgír struck coins in the world like the bright sun.”

The rupees of A’azam Sháh have on them :—

سكۀ زد در جهان بدولت و جاه
پادشاه ممالك اعظم شاه

i. e., “The monarch of the dominions A’azam Sháh struck coins in the world with prosperity and grandeur.”

* [The translations of the couplets have been supplied by Maulawí Abdul Hak Abid of the Calcutta Madrasah. ED.]

From a comparison of two rupees I have drawn and the one given in Mr. Delmerick's paper in the "Proceedings" for May 1884, I build up the following couplet on the rupees and mohurs of Kám Bakhsh:—

۱۱۲۰ در دکن زد سکه بر خورشید و ماه
بادشاه کام بخش دین پناه

i. e., "The emperor Kám Bakhsh, the protector of the religion, put (his) stamp on the sun and the moon, in the Dakkan, 1120."

I have not seen a coin of Bahádur Sháh with a couplet on it. Jahándár Sháh's rupees have the following:—

(1) در آفاق زد سکه بر مهر و ماه
ابوالفتح غازي جهاندار شاه

i. e., "Abu-l-Fath-i-Ghází Jahándár Sháh put (his) stamp on the sun and the moon, throughout the world."

(2) Same as above with چون instead of بر in first line.

(3) بزد سکه بر زر چو صاحبقران
جهاندار شه بادشاه جهان

i. e., "Jahándár Sháh, the monarch of the world, put (his) stamp on gold (or silver) like the Şahib-qirán."

(4) Beale in his *Miftáhu-t-Tawárikh* gives the following:—

بزد سکه در ملك چون مهر و ماه
شهنشاه غازي جهاندار شاه

i. e., "The victorious emperor Jahándár Sháh struck coins in his dominion like the sun and the moon."

The author of the *Mukhtasar Sair-i-Gulshan-i-Hind* gives the following variant of the first line of No. (1):—

بزد سکه نقره چون مهر و ماه

i. e., "Struck silver coins like the sun and the moon."

Farrukhsiyar adhered steadily to one couplet:—

سکه زد از فضل حق برسیم و زر
بادشاه بحر و بر فرخ سیر

i. e., "The monarch of water and land, Farrukhsiyar, put (his) stamp on silver and gold through the grace of God."

Rafí'u-d-Daraját, during his short reign of a few months, adorned his rupees with the following high flown *baít*:—

زد سکه بهند با هزاران برکات
شاهنشاه بحر و بر رفیع الدرجات

i. e., "The monarch of water and land, Rafí'u-d-Daraját, struck coins in India, with thousands of blessings."

Sháh Jahán II. and Muḥammad Sháh never used any couplets, so far as I can ascertain, on their coinage, but there is a rupee of the Súrat mint, without date, bearing the following :—

سکه زد در جهان بلطف الہ
بادشاہ زمان محمد شاہ

i. e., “The monarch of the universe, Muḥammad Sháh, struck coins in the world, through the favour of God.”

I do not think this is a coin of Muḥammad Sháh, but of some rebel king. The style is not that of Muḥammad Sháh. بادشاہ زمان is a common title to give to a temporary king. Nádir Sháh who invaded India during the time of Muḥammad Sháh has on his Dehlí rupee :—

ہست سلطان بوسلاطین جهان
شاہ شاہان نادر صاحب قران

i. e., “The monarch of the monarchs, Nádir, of auspicious birth, is a Sultán over the Sultáns of the world.”

Aḥmad Sháh Durrání had on all his mohurs and rupees, struck in India and elsewhere, the following :—

حکم شد از قادر بیچون باحمد پادشاہ
سکہ زن برسیدم وزر از اوج صاہی تا بہماہ

i. e., “Orders issued from the almighty incomparable Being to Aḥmad Sháh to put (his) stamp on silver and gold, from the *fish* to the *moon*,” (*i. e.*, from the bottom of the abyss to the pinnacle of heaven).

On one rupee of his struck in Kashmír, in my possession, he was content with the following :—

سکہ بر زر بزد بفضل الہ
شاہ عالم پناہ احمد شاہ
۱۱۶۲
سنہ ۲

i. e., “The king, the protector of the world, Aḥmad Sháh, put (his) stamp on gold (or silver) through the grace of God.”

His son, Tímúr Sháh, when acting under his father as Nizám of the Panjáb, struck on his own rupees the following couplet :—

سکہ تیمور شاہ بعالم نظام
یاوت بحکم خدا و رسول انام

i. e., “The coin of Tímúr Sháh got current in the world by the order of God and the prophet of the people.”

But, when he came to the throne, after his father's death, he went in for this extravagance :—

چرخ می آرد طلا و نقره از خورشید و ماه
تا زرد بر چهره نقش سکه تیمور شاه

i. e., “The heaven brings in gold and silver from the sun and the moon, so that it may receive the impression of the stamp of Tímúr Sháh.”

When the power of the Durránís began to wane in the Panjáb, and when the Sikhs began to rise under the brewer Jassa Singh, then this couplet is said to have been stamped on rupees :—

سکه زد در جهان بفضل اکال
ملك احمد گرفت جسا کلال

i. e., “The brewer Jassa seized the territories of Ahmad, and struck coins in the world through the grace of the Eternal (God).”

When the Sikh commonwealth at Láhor struck rupees in 1765 A. D., they were content with this doggrel* :—

دیگ تیغ فتح و نصرت بی درنگ
یافت از نانک گرو گویند سنگه

What the atrocity was on the rupees of Ranjít Singh, I have not yet been able to ascertain. It was not the above. I have examined some thousands of rupees, since I wrote my paper on “the coins of the Sikhs,” but cannot yet get a clue to the couplet in its entirety and full resonant beauty.

The rebel king Muḥammad Ibráhím, who coined in 1132 A. H. at the beginning of the reign of Muḥammad Sháh, thought the following correct :—

سکه زد در جهان بفضل کریم
شاه شاهان محمد ابراهیم

i. e., “The king of the kings, Muḥammad Ibráhím, struck coins in the world through the grace of the merciful (God).”

Bídár Bakht, a gentleman of similar type in 1203 A. H., regarded as an exact description of his position and power :—

بزر سکه زد والی تاج و تخت
محمد جهان شاه بیدار بخت

i. e., “The master of crown and throne, Muḥammad Jahán Sháh, Bídár Bakht, put (his) stamp on gold (or silver).”

* [The couplet, as it stands, neither rhymes nor scans. Maulawí Abdul Hak Abid suggests to read it thus ;

یافت تیغ فتح و نصرت بی درنگ * از گرو گویند نانگ سنگه رنگ

i. e., “The sword of victory and triumph received colour (*i. e.*, red colour) without delay, from Guru Gobind Nának Singh.” Ed.]

According to Beale 'Alamgír II had this simple couplet on his coins :—

بزرزد سكه صاحب قراني
عزيزالدين عالم گير ثاني

i. e., “Azízu-d-dín, 'Alamgír the second, put (his) stamp, like that of the Şáhib-qirán, on gold (or silver).”

But a coin of mine, struck at Akbarábád, gives the following variant of the second line :—

بهادر شاه عالم گير ثاني

i. e., “Bahádur Sháh 'Alamgír the second.”

The *Mukhtasar-i-Sair-i-Gulshar-i-Hind* says that 'Alamgír the second was guilty of the following vanity on his coins :—

سكه زد بر هفت کشور هفت تابان مهر و ماه
شه عزيزالدين عالم گير غازی بادشاه

i. e., “Sháh Azízu-d-Dín 'Alamgír, the victorious emperor, put (his) stamp on the seven climes, like the shining sun and moon.”

As he gives the mint Sháhjahánábád and the year ۱۰۱۰, I suppose he must have copied it from the coin.

I follow the same writer in stating that the coins of Sháh 'Alam II. had the following couplets on them :—

سكه صاحب قراني زد ز تائيد اله
حامی دين محمد شاه عالم بادشاه

i. e., “The defender of the religion of Muḥammad, Sháh 'Alam, the emperor, through the aid of God, struck coins, like those of the Şáhib-qirán, (or, as being in the position of the Şáhib-qirán).”

or (2) سكه زد بر هفت کشور سایه فضل اله
حامی دين محمد شاه عالم بادشاه

i. e., “The shadow of the divine favour, the defender of the religion of Muḥammad, Sháh 'Alam, the emperor, put (his) stamp on the seven climes.”

The naughty children of Dehlí, when poor Sháh 'Alam was blind, and when the English held possession of the empire, parodied this couplet thus :—

سكه زد بر جهان و چهپر كرد قلعه را تباہ
حامی دين نصارا شاه نكهتو بادشاه

i. e., “The defender of Christianity, the emperor Nikhaṭṭú Sháh, (*nikhaṭṭú* = idle, earning nothing) struck (his) stamp on thatch-roof and thatched house and made the fort desolate.”

I strongly suspect they were big children who made this parody, and not only big but bigotted. (N. B.—No pun is intended.)

On a good many of the rupees of Sháh 'Álam II. there is no couplet. Akbar II., according to the author just quoted, had this modest couplet :—

سکه زد در جهان بفضل اله
حامی دین محمد اکبر شاه

i. e., “The defender of the religion, Muḥammad Akbar Sháh, struck coins in the world through the grace of God.”

I have not as yet met with this couplet on any of the coins of the king; but his coins are rare, as his territory consisted of the Fort of Dehlí only.

The coins of Zamán Sháh Durrání had this couplet on them :—

قرار یافت بحکم خدای هر دو جهان
رواج سکه دولت بنام شاه زمان

i. e., “The use of the imperial coin was established in the name of Zamán Sháh by the order of the lord of both the worlds.”

I am indebted to the author* of the *Tárikh-i-Sultání* for the following *bait* from the coins of Sháh Shujá' :—

سکه زد برسیم و زر روشنتراز خورشید و ماه
نور چشم در دران شه شجاع الملک شاه

i. e., “The light of the eyes, the pearl of the Durrání tribe, the king Shujá'u-l-mulk put (his) stamp on gold and silver more brightly than the sun and the moon.”

The following is from the pages of the same author, but could never have been struck by the king's permission :—

سکه زد برسیم و طلا شه شجاع ارمني
نور چشم لارده برنس خاک پای کمپنی

i. e., “The *Armanian* Sháh Shujá' the light of the eyes of lord Burnes, the dust of the foot of the company, put (his) stamp on silver and gold.”

This couplet beats the Dehlí parody hollow.

On some new rare rupees of Ranjít Deo of Jummún, struck a hundred years ago, we have the following :—

لچھي نرآين دل شاد کرد
خانه رنجیت دیوآباد کرد

* Sultán Muḥammad Khán, son of Músá Khán Durrání.

This *bait* I have before translated thus :—

Ranjit Deo peopled this part,
Lachhmí Narain made glad its heart.

I am aware that many more coin couplets exist, but I think the above and those on the coins of Jahángír give a very fair idea of this kind of literature. It is somewhat amusing, and it is curious. It is somewhat helpful in the assigning of coins to their proper strikers. Aḥmad Sháh Durrání used his coin couplet nearly everywhere, but Aḥmad Sháh of Dehlí used no coin couplet, but styled himself on his coins *دولت*. Both these Aḥmads began to reign in the same year. Of course the couplet coins belong to the Durrání. On some coins only part of the inscription comes. A few words from the couplet enable us to assign the coin to the proper king. Besides all this these couplets are historical compositions. They show us the vanity and ignorance of the kings who used them, and the flattery and ignorance of those who made them.

Father Jerome Xavier.—By H. BEVERIDGE, ESQ., C. S.

In looking over our Library Catalogue I noticed the entry of a book by Father Jerome Xavier, called *Historia Christi Persica*, and printed at Leyden in 1639. On getting it out I found that it was a diglot, having Persian and Latin on alternate pages, and that its full title was *Historia Christi persice conscripta, simulque multis modis contaminata, ap. Hieronymo Xavier, Soc. Jesu, latine reddita et animadversionibus notata a Ludovico de Dieu*. The author of this work is said to have been a native of Navarre in Spain, and a near relative of the great St. Francis. According to one account he was his nephew. It appears, however, that he ordinarily wrote in Portuguese. He came to Goa in 1571, and there held the office of *Goanæ domus praepositus* (prior?). In 1594 he went on a mission to the emperor Akbar.

This was the third Jesuit Mission to Akbar's Court. The first*

* There was an embassy to Akbar in 1578 under Antony Cabral, and there were priests with it, but I do not know if they were Jesuits. Mr. Rehatsek has a valuable article on the Jesuit missionaries in the *Calcutta Review* for January 1886. He quotes Bartoli's work, which I have not seen, though I have read some extracts from it in the *Storia dei Viaggiatori Italiani delle India Orientali* of Angelo de Gubernatis. Mr. Rehatsek had apparently only access to the Lucknow edition of the *Akbar-náma*, and so states that the only priest mentioned by Abu-l-Fazl is one Padre Farmalyun. The account of Padre Radif, *i. e.*, Father Ridolfo Aquaviva, will be found in Vol. III, pp. 254, 255, ed. Bib. Ind. Padre Farmalyun is mentioned